An Impact of Discrimination on Livelihood of Dhangar Tribe Youth

(With Special Reference to Marathwada Region, Maharashtra)

Research Proposal for

Ph. D. Degree in Social Work

Research Guide

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Title of the Study

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(A) Introduction:

Dhangar is an aboriginal tribe of India. Members of this tribal community are basically shepherds and blanket weavers. It is spared all over world. The traditional profession of the Dhangars is to tend sheep and goats. This (shepherd) tribe is hoarding tribe. Actually origin of this tribe is rooted in the basic characteristic of tribe. First upon tribal people started to keep animals for fulfillment of the need of milk and meet. Some time they use these animals for farming. Tribal people have been involved in migrant farming; due to this nature some tribe's becomes nomadic. As result of this till today some tribes like Dhanagar are nomadic.

It is largest nomadic tribe in India, which is aboriginal. Population of Dhangar (shaphered) tribe's is figureless due to their nomadic characteristic. Confirm population figure is not available about this tribe. Shapherds of India are known by different names across the country; initially there were twelve tribes of Dhangar and they had a division of labour amongst brothers of one family. This formed three sub-divisions and one half divisions (3.5). These three being Hatkar, Ahir (Gawli/Gavali) or Mhaskar(Gujar), and Khutekar, Sangar. The half division is called Khatik. All sub-castes fall in one of these divisions. All sub-divisions emerge from one stock and all sub-divisions claim to be a single group of Dhangars. Studies have revealed that they are genetically the closest. The main Dhangar sub castes are Ahir, Gawli, Mhaskar, Gurjar, Yadu (Yadav), Hatkar, Bargi, Barahatti, Barhatta, Bargahi, Barahghar Zende, Khillari / Metkari / Dange, Bakarwal, Baghel, Pal, Gadari, Gadariya, Gaddi, Kuruba, Kanore, Kanade, Kurmar, Kurbar, Golla, Khutekar, Dewanga, Khatri, Kuktekar, Sangar, Shegar, Lad Mendhe, Ladse, Zade,, Konkani Dhanagar, Mahure, Telange, Tellari, Warhade, Khatik, Oraon, Talwar, In Maharashtra Ahir, Dange, Gatari, Hande, Telwar, Hatkar, Shegar, Khutekar, Telangi, Tellari, Kokani-Dhangar, Kanade, Varhade Dhangar, Zade, Zende, Kurmaar, Mahure, Laadse, Sanagar, Dhanavar, Gadariya, Gadri, Gadhhari, Dange-Dhangar & Dongari Dhangar. All are Dhanagr but they have divided in these sub casts according to nature of occupation related activities. In Dhangar community, marriages within the same exogamous sept are prohibited

These Dhnagar families don't use reciprocation of Roti- Beti. This is special charecheter of tribe, generally every tribe try to keep their group repel from other group. Due to this characteristic, Dhanagar tribe is not organized. *(Hutton J H, Dhangar. Caste in India Bombay 1951 p 278)*

Traditionally being shepherds, cowherds, buffalo keepers, blanket and wool weavers, butchers and farmers. Though it has a notable population, not only in Maharashtra but also in India at large, had a today it is still a politically disorganized community and is socially, educationally, economically and politically backward. They lived a socially isolated life due to their occupation, wandering mainly in forests, hills and mountains. In Maharashtra, the Dhangars are classified as a Nomadic Tribe. *(Cast wise reservation list of the Maharashtra state)*

Dhangar tribe families are wandering from several years for the fulfillment of their belly. Their lifestyle is such that they keep moving from one place to another with their herds. This prevents them from obtaining education, social share, constitutional rights, and political status.

According to historical evidences, Dhangar tribes people have shown there braveness in ancient, past and present history. Dhanagar have been engaged in sheep and goat keeping. This tribe wanders here and there to graze their animals. Now a days this tribe is trying to stable and settle down but they are unable to stay constant due to structure of their occupation. Dhangars rear sheep or goats. Some have taken to tending cattle or agriculture. Only a handful of them have joined the mainstream urban life.

At present Dhangar families are facing occupational problems due to decrease of grassland, noncooperation of land owners, forest department policy and government laws, environmental problems, and socio-political negligence. This tribe has been discriminated by society, politicians, government, and policy makers

India is one of the largest tribal population countries in the world. According to 2011 census, its 8.6 % population classified as tribal. this 8.6 % population is purely tribe population, but there are various tribes which are Denotified tribes which are near about 60 million, but this is not actual figure because status of these tribes is nomad and after 1931 India have not done cast-related census. Out of total population of this tribe group five million live in Maharashtra. In Maharashtra 315 Nomadic Tribes and 198 Denotified Tribes. A large section of these tribes are known as Vimukt Jatis or Ex-criminal Castes, because they were classed as such under the Criminal Tribes Act 1871 enacted under British rule in India. This act stigmatized to these tribes. Actually it is start of discrimination of Nomadic tribes in India by Government and policy makers. In 1952 this act abolished by Government

of India but again they discriminated, these people should get justice but not happened. These tribes divided in three groups S.C, S.T and OBC.

Due to above mentioned conditional problems Dhanger tribe's youth is facing tremendous problems by reason of unexpected environmental, socio-economical, political changes, Dhangar tribe youth is helpless at present; as result of environmental aspects like low rainfall, reduction of wasteland (Gayran), changing cropping patterns, Dhangar youth is unable to continue traditional occupation of their family. Some groups of this tribe have been tried to settle down in farming occupation, but it's also not sufficient for them due to increasing size of family and reduction of land in use. Before and after independence government has failed to preserve constitutional rights of this tribe and fulfill their needs to uplift them.

(B) <u>Statement of the Problem</u>:

Most of the Dhangar families have elected middle part of southern India for residence. Some groups of Dhanagar tribe have been settled down in Maharashtra, Karnatka, Andhra Pradesh. They have chosen mountain area of Western Ghat, which was formerly known as Dandak Aaranaya. In this western Ghat little –little hamlets has developed with family group of this tribe. This tribe has listed as one of the nomadic tribe in the state of Maharashtra. Its main characteristic is nomad due to occupational status. They have 3.5% of reservation in service and education in the state but due to their nomad nature, they have to deal with various socio-economic problems like; illiteracy, child marriage, poverty, unemployment, housing, health, stigmatization, discrimination etc. Our history evidences shows that, they are denied to their rights since so many years due to the caste system of our society. They are also neglected by the politicians, policy makers, planners and administrators. So this tribe is still in the primitive and backward stage. It is also a challenge before the society and government reach up to this tribe for delivering their rights. The present studies indicate that, the nomadic tribes have not achieved their rights as equal to other citizens of India even after 65 years of independence. They are the victims of various kinds of social stigmatization and discrimination. They are still neglected and discriminated by society, politicians, government, administrators, planners, policy makers. This tribe has low social status and it is far away from the main stream. Now it is a challenge before the professional social workers to solve their problems and give their rights back. Nomadic tribes may be defined as; "Those people that because of their wandering lifestyle are unable to satisfactorily fulfill their needs of food, clothing, shelter and formal education those do not own immovable, property, nor have a village of origin nor posses

tools of trade, but who for survival opt to beg or strengthen, whom the larger society has for millennia branded as aliens, and who have no place in the village affairs or the Balutedari system (system of caste and their division of work)".Due to impact of this. Till today this tribe has not mainstreamed. According to central reservation list this tribe comes under ST reservation category. In this way Dhangar tribe youth is at present deprived and wants to stand. Need to give opportunity to youth develop knowledge, skills, techniques. In 2032 India will be most powerful country because at that time India have most young, with youth population. In this situation we should give attention to the creativity of Dhanagar youth. They have contributing to nation building. If they are marginalized and deprived they are trying to do well for their families and society. We need to support them; to do this first upon discrimination of these youth should be stopped. They should get opportunity. For this we need to find out discrimination and its impact on youth.

(C) **Review of Literature:**

According to National Commission for Denotified, Nomadic and Semi Nomadic Tribes. Government of India have mentioned in report which was submitted on 30 June 2008. The commission has mentioned shocking living conditions of large section of nomadic tribes. Some of these communities are far away from receiving the benefits of freedom and social justice even though they are classified as ST, SC or OBC. The welfare measures implemented for these groups either have not reached them or are irrelevant in their context. Those among the concerned communities who got the benefits of welfare are basically the ones who are better off and organized and the vulnerable groups are completely left out of their reach. People of these communities shared their experiences of marginalization, impoverishment, and disempowerment. The commission observed that the nomads were portraying a better picture of their past and have deep anguish about their present deplorable conditions. They nurture a feeling that independence of the country has no meaning for them, as their condition has become worse in the more recent past. Several groups among these communities across the states, in both urban and rural sectors, are seen dwelling in temporary shelters or tents on vacant lands. These people have no permanent addresses; hence they have got no land allocation for housing purpose. With no proof of residence or property ownership certificates, they are not in position to avail ration cards and have not been included in the BPL list. With no certification of their residence, they also face a lot of trouble in getting the caste certificate, which results further into not being able to avail government welfare schemes. It is observed that, in the communities who have lost the traditional occupations. The people concerned have no stakes in the decision making

processes of the state. They are not a part of the gram panchayats/gram sabhas as they are severely discriminated against, and inhabit the outskirts of a village. The Criminal Tribes Act of 1871 attached the stigma of criminality to these communities. This Act was later replaced by the Habitual Offenders' Act which is still in existence, and is most often assumed to be the source of their torture and harassment. Though the Act certainly needs to be abolished to save the dignity of the communities, the fact is that it is not the Act which is actually used in the persecution of these people. The Habitual Offenders' Act certainly perpetuates the stigma, but it also provides for the social as well as occupational rehabilitation of the culprit. While this positive aspect of the Act is virtually sidelined, the stigma that is the essence of the Act has sunk into the mindsets of the police as well as the society. As a result, the people of the communities are harassed and persecuted under various sections of the Indian Penal Code and Criminal Procedure Code. It is observed that in the School Leaving Certificates of some students belonging to the nomadic tribes, the caste name of the student is written as Beggar or Bhikshuk or Firaste (wanderer), Due to this, many candidates belonging to nomadic tribes are deprived from their *(Report of National Commission for Denotified, Nomadic and Semi Nomadic Tribes, Ministry of Social Justice and Empowerment, 30 June 2008.)*

Dhangar tribe of Maharashtra is struggling for reservation as Scheduled Tribe. It's pending since almost 65 years. The Constitution of India includes Dhangar community in Schedule 2 of Scheduled Tribe list at Number 36. But due to difference in English and Devnagri script, a spelling mistake has occurred and instead of Dhangar, Dhangad has been written. This is the reason Maharashtra Government denies the ST status to Dhangars. According to evidences Dhangad and Dhangar are the same. There are numerous evidences for it:

1. In 1931 Census by J.H. Hutton mentions Oraon group of castes includes Dhangar
2. Kaka Kalelkar Backward Class Commission 1956 stated Dhangar community is far backward and steps are needed to improve its status
3. In the 'Tribes and Castes of the Central Province of India' by Russell mentions Dhangar as a tribe
4. Census of 1961, Bibliography on SC and ST by Registrar General of India (page 294) mentions Dhangad , Dhangar as SC in Bihar, Uttar Pradesh & West Bengal and as ST in Madhya Pradesh & Maharashtra

5. Gram Panchayat Adhiniyam Number 3 of 1959 in Marathi script recognizes Gramsabha as the body of Highest/Utmost importance; this Adhiniyam mentions Dhangar as ST
6. Maharashtra Govt GR of 18th May 2005 issued by Revenue Department includes Dhangar in ST
7. Annual reports published by Central Government's Tribal Ministry (2008 to 2013) has Dhangars in ST list

All above evidences are available but ST reservation problem have not solved. The politics of caste supremacy in Maharashtra has led to the issue not being resolved. In fact, government of Maharashtra had sent a recommendation to Central Government in 1979 but it was withdrawn in 1981 due to political pressure. This is politics of existing politicians, because Dhanagar population is higher in Maharashtra but till last decade Dhangars have not prominent leader, lack of leadership means lack of opposition. Existing politicians don't want to make strong opposition. If Dhanagar community got reservation of ST, they will get political reservation, political reservation means share in pie of Maharashtra assembly. (*Times of India, Nagpur Oct 14, 2014,*)

Dhangar Tribe is one of the single largest tribe in Maharashtra. But according to population representation is not in assembly of Maharashtra. At present only 05 MLAs are doing representation of Dhanagar in Vidansabha and 03 are in Vidanparishad of Maharashtara state. Actually this number should be higher according to proportion of population. (*https://en.wikipedia.org/wiki/Maharashtra_Legislative_Assembly*)

(D) Significance of the Study

There is a multiple of rationales that drives the research plan and the selection of this study will help to know status of discrimination of Dhanagar in this particular region, this research will helpful to decide policy for the Dhangar youth. We will get information about present - educational, political, socio-economical status of this tribe of Marathwada region. It population; this study is important to understand present situation of Dhangar tribe families specially reference with youths of these families. At present open land is not available for traditional occupation of Dhangar tribes, in this situation will help to understand as well as decide policy for this community in these day to day changing norms of society.

This study intends to understand the present situational problems and real needs of Dhangar tribe's youth with special attention to the socio-economic, educational, political, cultural, technological problems etc.

This data will be essential for development of policies and the planning of holistic interventions for directly youth and indirectly their families and also identify unfulfilled, special needs and possible strategies that are feasible to improve both access and the quality of the services provided to Youth's of Dhangar tribes in Marathwada region in Maharashtra state.

(E) Assumptions:

Discrimination of Dhangar tribe and livelihood problem of Dhanagar tribe youth is dishonor of our modern society and obstacle in the development of nation

(F) Scope of the Study:

This study is good effort which emphases socio-economical, educational, political, technical and cultural aspects of Dhangar youth in Maratwada region of the state of Maharashtra. This study is important to know present condition, problems, and needs of Dhanagar youth, its highlights governments past and present efforts related to welfare of Dhangar tribe.

This tribe's special character is nomad, due to occupation need they migrate one place to other place. Basic need of this tribe is availability grass land and water. This study will focuses upon changing condition and needs of Dhanagr youth occupation.

(G) Objectives of the Study:

The objectives of this present study are developed on the basis of review of available literature, personal experience of researcher and observations, primary discussions with Dhanagr tribe youth. The present study deals with discrimination problem of Dhanagar tribe and its impact on livelihood of Dhanagar tribe youth. For verification of existence situation and to find out new findings related to this issue researcher have decided following objectives.

1. To determine discrimination of Dhangar Tribe
2. To determine the socio-economical, educational, political status of Dhangar tribe's youth.
3. To find out the impact of discrimination on Dhangar tribe youth.
4. To examine the magnitude of Dhangar tribe youth in relation to nature of their problems.
5. To study the impact of policies, welfare schemes provided through Government initiative.
6. To determine the present needs of Dhangar tribes youth.
7. To develop relevant and appropriate indicators for policies and legal framework that protect to Dhangar tribe's youth.

8. To formulate rights of Dhangar youth and ensure their rights and strategies for advocacy.

(H) Hypothesis:

For this study, researcher has affirmed following hypothesis. These hypotheses are stated according to observation and study of availability of secondary data.

1. Dhangar tribe has been discriminated due to cast and class related biases.
2. Due to discrimination Dhangar tribe youth is tholepin livelihood problems.
3. Society, politicians, Government, policy makers have been shunted Dhanagar tribe welfare, due to this tribe have not mainstreamed till today.
4. Dhangar tribe youth is unable to continue traditional occupation, due to changing circumstances and negligence of policy.
5. Dhangar tribe youth has undesirably turned to agricultural occupation because they are unable to catch other opportunities.
6. Due to nomadic nature and negligence of society, Dhangar tribe youth is backward in education and employment.
7. Dhangar tribe youth is not active in politics due there squat self-esteem and disregard of political parties.
8. Dhangar tribe doesn't get reservation facilities of S.T category as result of this, this tribe have not mainstreamed.
9. Due to negligence and lack of suitable policy, government has failed to welfare of Dhanagr youth.

(I) Basic Research Questions:

This research studies focuses on the discrimination of Dhanagar tribe, and its impact on this particular tribe's livelihood. Due to discrimination of society, government, policy makers till today this tribe is lagging behind. Presently Dhanagar youth is struggling with livelihood security. This study is expected to highlight some of the broader economic and policy linkages· between discrimination, and development. There is very few rigorous studies of this particular issue of the present livelihood problem of Dhanagar Tribe youth. Through such a study, important lessons are expected to emerge relating to the nature of this problem. Present study expects to shed light on the changes in policy, package and processes of implementation of subsequent resettlement and rehabilitation programs run by government. So following research questions have pointed here.

(i) Why, Dhanagar tribe has discriminated?

(ii) How, Dhangar tribe has discriminated?

(iii) What is status of discrimination of Dhangar Tribe?

(iv) Is Dhangar tribe able to continue their traditional occupation in present scenario?

(v) What is socio-economic, political status of Dhangar Youth?

(vi) Why Dhangar youth is not active in politics?

(vii) Are Dhangr youth known about schemes and policies which are related to their development?

(viii) What is contribution of Dhangar youth for society?

(ix) What Is present occupation status of Dhanagar youth?

(x) What are the special needs of youth of Dhangar tribe? which residing in Marathwada region of the state of Maharashta

(xi) What are the strategies perceived by Government, policy makers and implementers that would fulfill their unmet needs?

(xii) What socio-economical cultural changes have occurred in this tribe?

(xiii) What is contribution of effective NGOs, civil society and political parties to address the needs of Dhangar tribe youth?

(xiv) What are the policy initiatives for Dhangar tribe's youth?

(xv) Are Dhanagr tribe youth is beneficiaries of Government welfare schemes.

(J) <u>Variables</u>:

Independent	***Dependent***
Discrimination	Livelihood
	Culture
	Tradition
	Political Participation
	Education
	Occupation/Profession
Gender	Literacy Level
	Occupation
	Income level
Literacy (Education)	Occupation
	Socio-Economical, Political status, etc
Availability of barren Land	Traditional occupation

(K) Conceptual Frame Work:

A conceptual framework is an analytical tool. It helps to develop reliability so for this study following operational definitions have designed.

1.***Dgangar Tribe: "****Dhangar tribe means a community which resides in Marathwada region, which known by society as Dhnagar and whose traditional occupation is keeping shepherds, goats, etc."*

2.***Dhangar Tribe Youth:*** *"15 to 30 year age group male and female, which belongs from Dhanagar Tribe family."*

3.***Discrimination: "****It is treatment of inequity, consideration and distinction against Dhanagar Tribe; it is treatment of member and group of society, Politicians, government authorities, policymakers etc."*

4. Livelihood "*It is nature of the Dhangar tribes socio-economic, political*

5. Marathwada Region "*It is one of the revenue regions of the state of Maharashtra, which has consist with 8 revenue districts – Auramngabad, Jalna, Beed, Parbhanai, Hingoli, Nanded, Latur and Osmanabad"*

(L) Sources of Data:

B) ***Primary Sources:***

Primary source of this study is Dhangar tribe families in Marathwada region, Particularly 'Dhangar Youth', Dangar organizations, groups, etc.

B) ***Secondary Sources:***

- Written Document
- Research Report, Survey Report
- Reference Books
- Annual Reports and records of NGOs and Govt.
- Internet Sources, etc.

Methodology:

This study is structured as follows examines the available literature in issues relating to discrimination of Dhanagar Tribe. For this research work following research methodology will use, where need according to instructions of research guide it will be modify.

Research Design:

Researcher has planned to use exploratory, descriptive and analytical research design because this study focuses on various aspects of Dhangar Tribe and Dhangar Youth. This research is effort to study, find out, explore, verify, analyze ,examine various aspects related to Dhanagar tribe youth for this above mentioned research designs are useful. It will sharpen appropriately according to guidance and suggestions of research guide.

Research Method:
Researcher has planned to use interview method for this research. Interview method is useful and appropriate because this study relates Dhanagar tribe youth, status of this tribe is nomadic and universe of this study is Marathwada region.

Type of study: Both , qualitative and quantitative.

Sample Design:

i. **Universe**:

Maratwada region will be universe of this study. Marathwada is one of administrative region of Maharashtra state. This region includes 08 districts; Aurangabad, Jalna, Parbhani, Hingoli, Nanded, Latur, Osmanabad and Beed. These 08 districts include 76 talukas (Blocks). This region includes total 8600 villages. Out of this research will carry out in eastern–south districts of Marathwada- Latur, Nanded and Parbhanai districts include in this geographical area. So these four districts will be universe of study.

ii. **Sample Size:**

Sample of this study will be 400 Dhanagar Tribe Youth (respondent) from mentioned universe. With this interview method, researcher have decided to use FGDs of research related groups and organizations.

iii. **Method of Sampling and Technique of Sampling:**

As per sensitivity of this study, Non – probable sampling method will use for size of sample 400. For this first upon researcher will divide to universe in various clusters, for this he will use available secondary sources.

iv. **Tools for Data Collection:**

It will utilize different techniques of data collection which will focuses on the research questions, objectives and hypothesis of study.

Quantitative:

- Survey of youth
- Household Survey
- Interview scheduld
- Focused group discussions.
- Interview scheduled will be developed and done interviews of Dhnagar youth which are reseeding in Marathwada which is universe of this study.

Qualitative:

1. Observations of Dhangar tribe families

2. In-depth interviews. The plan also includes the use of semi structured and open ended interviews with the
    - Dhangar youth
    - Key members of Dhangar tribe
    - Head of Dhangar families.
3. Focus Group Discussions/Interviews: Semi-structured interviews / guided interviews. FGIs' will be conducted with the primary and secondary stakeholders.
4. Projective Techniques: Open talk, sharing experiences and thoughts.

Limitations of Study:

a) The study and the research will be limited to the Marathwada geographical region and selected area within this only.

b) The research will be carrying out the typical and special information about Dhangar youth according to operational concepts of this study only.

Data processing:

Primary data will be collected from the universe of study, after that it will process scientifically. For this researcher will use SPSS data processing software. After that findings will present systematically through tabulation, charts, figures etc.

Observations:

Some of the preliminary findings from researcher observations, discussions and interviews with Dhangar tribe youth and families are that, at present Dhangr families and youth is unable to continue with traditional business and related activities due to the unavailability of open land, low rainfall, government rules and regulation related to forest, non co-operation and negligence of society. Some families going to attach with farming occupation but this is also painful and not sufficient to full livelihood. From the last two decades persons in these families have turned towards education but they are unable to capture good occupation. Socio – economically politically, technically Dhangar tribe youth is lagging behind. So society needs to find out present problems of Dhanger tribe youth, because this youth is pillars of their families, community and nation. This study will helpful for government, policy makers, and new researchers.

Plan of Work

	Activity	**Time**
1	Primary field work and review of related literature	06 months
2	Preparation and Finalization of the tools of data collection, testing's	03 months
3	Collection of data	09 months
4	Data Processing, report writing and submission	06 months
	Total	24 months

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